(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

The Unitarian

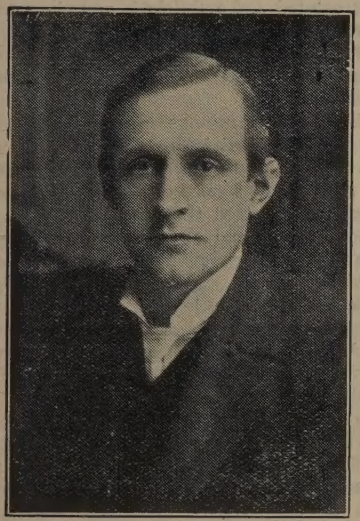
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 129. [Vol. XI.—6.] June, 1914. ONE PENNY.



Rev. J. MASON BASS, M.A.

The Rev. James Mason Bass was born 1871 at Sheffield. His parents had been teachers in the Unitarian Sunday School at Stand, near Bury. After removal to Southampton, 1880, he was educated at the King Edward VI. Grammar School, Southampton; during 1887-92 he was trained for the business of printer and bookbinder; was a member of the Church of the Saviour (Unitarian), Southampton, and teacher in the Sunday School; was admitted to the Unitarian Home Missionary College, Manchester, 1892, to be educated for the ministry; was first holder of the Durning-Smith scholarship, 1894-96, graduated B.A., Victoria University of Manchester, with honours in history; during his theological course, 1896-8, was twelve months student-assistant to Rev. Lawrence Scott at Denton. In September, 1898, he became minister at Chesham, Bury; was secretary Bury District Sunday School Union 1899-1904; received degree of M.A., 1900; was leader Bury Ruskin Society, 1902-6; one of the founders of the Bury Charity Organisation Society, 1904, and member of its committee, 1904-1914, chairman, 1906-8; on committee Missionary Conference 1905-10, and has been its treasurer from 1910 onwards; has served two terms on committee of the Ministerial Fellowship; is on the committee of the Manchester District Sunday School Association, the committee of the Unitarian Home Missionary College, and is auditor of the Widows' Fund (Ministers) of Lancashire and Cheshire. Resigned at Chesham recently and concluded his ministry there on Whit-Sunday; has accepted appointment to the Westgate Unitarian Chapel, Wakefield, where he enters upon duty June 21st with good auguries for a successful and prosperous ministry.

BROTHERHOOD.

Fraternal Regard! Amid our troubles
And perplexities, when life so beautiful
Appears joyless, 'tis a solace to the mind
To know we have the regard of all whom
We call Brethren. Come weal or woe, by
Patience, perseverence, and strictly following
The path of duty, we may all hope at least
To deserve it. When Brotherly love exists in its
Truest sense, how intense is that inward feeling
One toward another. The hearty handshake,
The genial smile, a kind word, and the joyful
Sound of Brother! in one's ear, tends to allay
Fear, and banish thoughts of a despairing nature;
Giving us heart to go onward, notwithstanding
Our many vicissitudes: making more smooth
The rugged ways through which we have to pass, in
Whatsoe'er sphere it hath pleased God to call us.
The true spirit of Fraternity is seen in our
Actions, not in promises; not in our speech, but in
deeds:
Deeds of kindness, which may be rendered by all,
Whether rich or poor. The Fatherhood of God!
The Brotherhood of Man! should be our forte, our
aim. John Gant.

Home Circle.

The Bridge Builder.

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me to-day,
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

—Selected.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER VI.—THE FREE CHRISTIAN CHURCH.

The Free Christian Church was a great good for Jim Benson and family. Its early history was largely mixed up with theological controversy. The Rev. Wallace Machell was a militant Unitarian. He delivered week night lectures on theological questions and invited discussion. These attracted a large number of people who were not connected with any church, and not a few orthodox Christians. They provoked no small amount of opposition. Amongst orthodox opponents a schoolmaster named Gordon, who had a wooden leg, but was anything but wooden in intellect, assailed Mr. Machell with considerable ability in argument, and where he was weak in argument he made use of irony, ridicule and bitter sarcasm. Though others asked questions and opposed, Mr. Gordon was so much the ablest antagonist, that the discussion part of the lecture meetings became much of a theological duel between Mr. Machell and the schoolmaster.

These discussions excited widespread interest in the town. Though in a few breasts they stirred up anger and bigotry they were very thought provoking. Indeed, to the listeners who simply went to hear they were an education. They heard both sides; they were able to compare the opposing arguments, weigh them in their own minds, and come to their own conclusions. Orthodox antagonists seeking to stem the tide of danger and to protect their orthodox co-religionists from being won over assisted the lecturer unwittingly by exposing the weakness and unreasonableness of their own position. Consequently quite a number of estimable orthodox Christians became converted to Unitarianism and joined Mr. Machell's church. Indeed, the majority of its members consisted of men and women who were newly made converts to the faith. And Jim Benson was as keenly interested as any.

Often did some of the members of the Free Christian talk over those debates in later years, and describe Schoolmaster Gordon's dogged opposition about the "logos" in the proem of the fourth Gospel, and his defence of substitutionary atonement. One of the courses of lectures given by Mr. Machell was on "Eternal Torments." The five lectures on this subject were printed and published, and they are valuable sources of reference on this "burning" question even to-day. His sermons on Sunday were also strong intellectual food mixed with good moral sentiment and devotional piety. The Church, Sunday school, and week-night institutions flourished in spite of the fact that they were all in hired rooms.

At the end of his three years' engagement Mr. Machell removed to a northern town. The four gentlemen who guaranteed the minister's stipend were not prepared to extend their guarantee beyond the three years, and the congregation could not raise the money without them. Consequently there was no choice but regretfully to let Mr. Machell go. A very large congregation assembled to hear his farewell sermon, and when it was over the Free Christians went home sad at heart at losing such a friend, and at the thought of what the separation meant.

But a successor to Mr. Machell was soon found, for by a stroke of good fortune to the congregation an elderly Scotchman, a minister possessing private means, accepted appointment at a smaller stipend. This was the Rev. Andrew Macalpin, M.A. He was gentlemanly and scholarly, preached without manuscript, and was eloquent and often fiery in delivery. He became popular, but was in great contrast to his predecessor. He did not attempt public discussions, his sermons were not strongly positive, but somewhat too negative and destructive. Though popular for a time Mr. Macalpin could not hold his congregations permanently. People attended for a time and gradually slipped away, and so the attendance became thinner. But in spite of that the congregation was able to secure a building of its own by purchase of a public hall that was available.

What a variety of character there was in the early years of that church. Three of its able workers were William Ackroyd, an intelligent painter; Thomas Talker, an architect; and Harriet Mortimer, who was a manageress in a warehouse. Ackroyd was a good teacher and debater; the little architect was an excellent secretary, very intelligent and widely read; and Miss Mortimer, tall, stately, and fine looking, conducted the

nior class in the Sunday school with much success, and was a well informed and fairly well-educated young woman. Mr. Thomas Talker, who was not much of a talker, formed a strong attachment for Miss Mortimer. He was in her company whenever possible, and it became evident that he was happiest when near her. But unfortunately for him Miss Mortimer's preference was for Wm. Ackroyd, and she could scarcely avoid showing it. Wm. Ackroyd's affections were placed elsewhere, and he gave no encouragement to Miss Mortimer. It was quite an interesting little drama to watch the interplay of talk and tease and banter when these three were in company. There was an interesting story about Harriet Mortimer. It was said that she had been trained amongst the Roman Catholics, and that she had escaped from a nunnery before becoming a Unitarian.

There was John Berbery, too, who became superintendent of the Sunday school, and was a convert from the Baptists. He was earnest, though somewhat too stringent in the enforcement of his ideas upon others. A very strict teetotaler, he was often urging total abstinence upon unwilling hearers. But he was very genuine, honest, and sincere. Joe Bartlem, a young man in the school, dubbed him as "Coffee John" in private derision. But his influence was good, in spite of personal eccentricities.

John Benson was an active member for a time. In meetings he was a good speaker, and there was about him that which impressed people with the feeling that he was a man of keen intelligence and of superior ability. But his prominence amongst them did not last long. His business difficulties prevented that.

But to Jim Benson and family the church was a real blessing. Jim and his wife were members, and the children were attached to the Sunday school. Though Elizabeth did not attend services very regularly Jim did, and he took his boys with him as they grew old enough to go, and they became interested and active workers.

The Free Christians were a very earnest body of people. On the whole they consisted of men and women of exceptionally good character and strong moral purpose. As a body they exercised a powerful influence on each other and upon all who came into association with them. They kept their minds open to truth. It was good, wholesome, moral and spiritual education to be amongst them. They were not bigoted, nor narrow in their sympathies. When the Rev. Charles Voysey was being prosecuted for heresy in the Anglican Church they showed great interest in his case, and secured him as soon as possible to preach their anniversary sermons. They were denominationally loyal too. The great fire of Chicago destroyed Robert Collyer's church, and the Free Christians talked about it in church and Sunday school, and collected money and sent their contribution to help the buiding of Collyer's new temple. When the great debate was to take place at the British and Foreign Unitarian Association meeting at London to decide for or against the publication of Theodore Parker's works, the minister preached upon it beforehand, and went to London backed by the full sympathy of his congregation to vote for the dissemination of Parker's books. They were religious rationalists, and made no great pretensions or professions. To them religion was to be practically applied in life and conduct. There was no cant of any kind about them, but they were truly devotional and pious in themselves and reverent in their worship. Many people have reason to thank God for the good they received among them.

On one anniversary occasion they had secured as their afternoon preacher that able and eloquent Unitarian, the Rev. William Binns. He was on a visit to the Old Meeting House in another part of the town, and was preaching there morning and evening. He had been staying in the same house as a Mr. Joshua Samson, who was the widely respected leader of the local Secularists. It was said that Mr. Binns and Mr. Samson had sat up all Saturday night debating on the existence of God. And Mr. Samson came with him to the afternoon service at the Free Christian Church. Mr. Binns took his text from the Psalms: "O Lord, our Lord, how excellent is Thy Name in all the earth." In a most remarkable manner he piled up facts and argument on the existence and goodness of God, and at the end of each section of his discourse having worked up his evidence to an apparently convincing and irresistible climax, he looked most significantly at Mr. Samson and repeated the words in a triumphant tone, "O Lord, our Lord, how excellent is Thy Name in all the earth." And when he had finished the same thought seemed to be in every mind, seeing that he was so well known. "How can Mr. Samson any longer dispute the grounds for belief in God after such a sermon as that?"

It was this kind of moral, mental, and spiritual atmosphere that Jim Benson and family had now become accustomed to in their association with the Free Christian Church. Here was an interest which laid hold of their minds and gave them concerns to think about which were of the highest kind. Next to home and business their church was their first concern.

And this had considerable effect upon their family life in the formation of character and the shaping of the future of Jim's children.

(To be continued.)

"We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free,
To follow Truth, and thus be one with Thee."

Readers will be pleased to note that the Rev. J. J. Wright, Chowbent, has now sufficiently recovered from illness to resume his ministerial work.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

XII.—WYCLIF.

The rapid development of any cause has its attendant dangers. This truth is illustrated by the history of the Mendicant Order of the thirteenth century. Founded as brotherhoods of men pledged to provide religious life and propagate Christian truth under the vow of poverty, they became wealthy corporations, giving a subtle and evasive interpretation of their vow and seeking power in all departments of the Church. Milman tells us how in England their growth threatened the stability of the Church, already imperilled by its internal dissensions. "The Mendicants in England, as everywhere else, invaded every stronghold of the clergy, the University, the city, the village parish . . . they entered into their cures, intercepted their offerings, estranged their affections, heard confession with more indulgent ears, granted absolution on easier terms." In their efforts to extend their influence, and to get a larger hold upon the favour of the populace, they represented religion as an easy thing, and the moral corruption which inevitably follows such representation set in.

Against this state of affairs, as against other unhealthy religious and social conditions, rose John Wyclif, a man of great learning, statesmanship, and piety, revered by Protestants as "the morning star" of the Reformation in England. He was born about 1320, probably at Hipswell, near Richmond, in Yorkshire. Of his early years and education we have no certain information. He became Master of Balliol College, Oxford, some time between 1356 and 1360, and acquired fame as one of the greatest schoolmen of his time and as the defender of the clergy against the mendicant intruders, and of the State against papal exactions. In the latter connection he was the chief supporter of Parliament in its refusal to pay the annual tribute which has been exacted by the popes, since its requirement from King John by Innocent III., and with John of Gaunt he went to Bruges on a mission of remonstrance against papal extortions. These services secured him royal protection, without which he would have been unable to pursue the strenuous career against religious abuses and theological errors which has for all time endeared him to the hearts of Protestants. We are not, however, to think of him only as the denouncer of the corruptions and wrongs and errors of his time; he set the example of an ideal parish priest, of whom Chaucer wrote in his delineation of the "poor parson":

"Christ's lore, and his apostles twelve,
He taught, but first he followed it himself"—

and, in pure regard of true religion, he turned his learning to the translation of the Scriptures into popular speech and trained simple men for the preaching of the Gospel. The constructive work of Wyclif was the more effective; more far-reaching than his protests were the efforts he made that poor Christian men might know the text of the Gospels and that they might hear its simple interpretation.

He took the Latin Vulgate and himself translated the New Testament into speech that bit into the minds and hearts of the common people, leaving the translation of the Old Testament to his friend, Nicholas of Hereford. Very many copies of this work must have been made, "for not only are copies in all first-rate libraries, but they are in the possession of private collectors in all parts of England. Many of them are beautifully written, with regularity and finish equal to copper-plate, and many are illustrated in the most exquisite manner, even the initial letters evidencing the highest artistic taste and the most loving care." It is interesting to note that although printing was introduced into England about a century after this translation, Wyclif's Bible was not issued from the press until three and a half centuries later, in 1848.

The men whom he trained as teachers went through the land preaching in churches, where permitted, and in the highways and market places. "These itinerant teachers vied with and supplanted the Mendicant Orders in popularity. How they were maintained appears not; probably they were content with hospitable entertainment, with food and lodging. . . . There is always a depth of latent religiousness in the heart of the common people, and these men spoke with simplicity and earnestness the plainer truths of the Gospel in the vernacular tongue." The teachers and the Book excited the popular mind and prepared the way for social and religious reforms. They gave men hope of a better day, of juster conditions of social life, and the surer practice of religion.

The Unities of Unitarianism.

A ministerial correspondent writes to the Editor: "Allow me to suggest that you reprint from the "Inquirer" of Oct. 26th, 1895, the concluding portion of your admirable article on Unitarianism. I think the portion referred to is most valuable, not so much for the information conveyed with wonderful compactness, but because to any serious mind it is thought-engendering."

The Editor modestly confessed that he had forgotten what the article was, and asked his correspondent if he could lend him the cutting of it, with the result that it came with a letter saying: "Pray do not fail to return it when done with. It has now been torn out of my Bible, and I desire to replace it."

The Editor is almost abashed at such unlooked for honour, and somewhat diffidently reprints this production of so many years ago, which is as follows:—

"One of your correspondents says, 'the word—Unitarian—is unfortunate,' and declares: 'Some of us would be glad to get rid of it.'

"Why is the name unfortunate? Because it is unpopular and opposed, like the principles it represents, to the unreasonable dogmas of orthodoxy. Surely that is a good reason why we should glory in it. Does the name truly represent what Unitarian-

sm stands for to-day? If it does, then it would be cowardly of us to get rid of it if we could. Though originally it stood for an arithmetical distinction that God is ONE person and not three as Trinitarianism declares, it now means much more — it stands, at least, for the following unities:—

Unity of God—One God the Father.
Unity of Man—Members one of another — solidarity.
Unity of Truth—All truths agree.
One purpose for all—Righteousness.
One salvation for all—The path of duty.
One leader for all—Jesus of Nazareth.
One destiny for all—Eternal life.
One judgment for all—Reaping what we sow.
One faith for all—Christianity.
One authority for all—Conscience.
One claim for all—Freedom to grow.
One spirit for all—Love.
One Holy Scripture—Truth wherever found.
Unity of nature—Her laws agree.
Unity of God's Church—All good men.
One heaven for all—God's kingdom within and without.

"These suffice to show that the name Unitarian covers more sublime truths than any other, and is destined to inspire as no other can, the greatest hopes of the future, as the herald of the better time.

"As M. J. Savage puts it, 'Our word Unitarian is capable of including and meaning all this; and unless there is some one so broad that being in the universe cramps him, I do not see why he need to fear that he shall be cramped inside the Unitarian name. All the other denominational names are petty in their significance as compared with this. . . The Unitarian name matches the universe, matches God, matches life, matches humanity, matches religion, matches destiny. Let it be our part, then, to make it (Unitarianism) as magnificent as its name.'

"If we do our work thoroughly and faithfully we shall be unpopular under any name, and much more so under one that would not truly represent our spirit and our aim. Is it not time we heard the last about the word 'Unitarian' being 'unfortunate' and 'disastrous,' and about getting rid of it? Let us get to our work and do it. "H. BODELL SMITH."

We reprint it just as it was without change or amendment. Our correspondent suggests that "One judgment for all" should be: "reaping what we have sown"; that "Unity of God's Church" would be improved by having it, "all good persons" instead of "men"; and he thinks that attention should be drawn in a footnote to John Page Hopps' "Confession of Faith," which can be obtained from Essex Hall, London.

We look for a Church Universal, into which all the religious communions of the past shall merge, and wherein each shall find its meaning and its hope fulfilled. Into this church everyone will be welcomed who acknowledges the bond of brotherly love.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Some may know that in 1913 I had the great pleasure and privilege of meeting fellow League members and others at Auckland, Timaru, and Wellington, in New Zealand; and Adelaide, Melbourne, Shady Grove, and Sydney, in Australia.

I explained to them how we at home tried to enrol our isolated women as subscribing Fellowship members, to whom an appointed Fellowship Helper wrote monthly and sent our papers, including usually the "Unitarian Monthly." Or if they moved to within reach of one of our churches how we secured for them a special welcome and introduction whenever possible.

This work met with the warmest approval from the ministers and members of our distant churches. These Branches are gladly taking up their own responsibility in the matter, and are already giving this Fellowship help not only to their own women in Australia and New Zealand, but also to any of our emigrants who may need it. This friendly welcome to a "new" country means a great deal to our people, as the following lines received last March from one of our London ministers will show:—"I have news this week of a family to whom I gave an introduction to our church and minister at ——— (Australia). The letter is full of the kindness shown, of the new friends they found at the church, of the help they gained from the Sunday services, and of the practical side shown in asking if help could be given in aiding them to find work. Mr. ——— and his people have offered the hand of religious fellowship and strengthened the Unitarian bond." With Australia and New Zealand I would here associate our women in South Africa and Canada, who will give similar help when called upon. Let us show our real appreciation of the value of this home and yet world-wide Fellowship by freely using it whenever occasion arises. Let all readers of the "Unitarian Monthly" bear it in mind and promptly send word to the Fellowship Secretary, Essex Hall, Essex-street, Strand, W.C., if any such help may be desired.

There is a general feeling both among our people in the overseas Dominions and also here at home that it would be interesting and pleasant if members of our Churches, Sunday schools, and Branches could informally write to each other and exchange news. And so our "friendly links" idea has spontaneously arisen, and already the response is most encouraging. Should any member of our Churches read this and like the idea of writing overseas let them send word to the nearest League Branch Secretary or to my Committee, who will then gladly help to make such "Friendly Links."—Grace Mitchell.

Literature.

"Clear Grit"—a collection of Lectures, Addresses, and Poems," by Robert Collyer, edited by John Haynes Holmes. 3s. 6d net. The Lindsey Press, Essex Hall, Essex-street, London, W.C.

"Prayers—by a Minister of Religion." The Unitarian Penny Library, 141, Brit. and For. Unitarian Association, Essex Hall, London, W.C.

"Home and the Children," by Mrs. Alfred Wilson. The Lindsey Press, Essex Hall, London, W.C. No price stated.

Dr. Collyer's "Clear Grit" should be eagerly welcomed by British readers who know anything at all of the author. Of the sixteen lectures and addresses one only which gives the book its title has been previously printed, the rest are here published for the first time. Mr. Holmes supplies a very interesting and appreciative "Introduction," in which much about these lectures and the lecturer is told. Robert Collyer was unique as a man, and his style as a speaker and writer is certainly inimitable. There is much of England and America in this book. Of the contents as a whole Mr. Holmes states the simple truth when he says, "They are 'Collyer' through and through." His utterances have a grand strain of music running through them; they are full of sunshine glory, and fresh breezes as from the moors and the mountains; and there is often the sweet smell of wild roses in them. He was a master of pure English undefiled, and used it with a grace and strength of a kind scarcely to be found in any other. How beautifully he describes our "Cathedrals." His biographical sketches of George Washington, Martin Luther, Theophilus Lindsey, W. E. Channing, James Martineau, Robert Burns, Charles and Mary Lamb, Nathaniel Hawthorne, J. G. Whittier, and H. D. Thoreau bring out the fine human characteristics of each with discriminative appreciation. There is an address, too, on "The Pilgrims." Throughout there are plentiful evidences of wide reading. There is sparkling anecdote and frequent gleams of exquisite humour. The opening lecture on "Clear Grit" is particularly rich in anecdotal illustrations told with photographic clearness. The rich humanity of Collyer himself breathes through all these deliverances. He never fails to draw wholesome moral applications from his subjects. Of his poems "The Legend of the Two Kings" was a subject after his own heart in praise of the blacksmith, and it is as fine as any of them, though "Under the Snow" is the only ballad from his pen that has yet found a place in standard collections of choice poetical compositions. We recommend this book to our readers as a volume which they are likely to regard as a treasure store of good things when once they have read it, and which they will think it good fortune to possess as their own. It is issued in England half-a-crown less in price than in America.

The "Prayers," by a minister, to the number of fourteen, with a supplement of benedictions given at the end of the booklet, are sure to become very serviceable to lay workers and others who are called upo to conduct public worship.

Mrs. Wilson's address "Home and the Children is especially to parents, and it is an earnest appeal t Unitarians to see to it that the religious culture o their children shall not be neglected in the home Copies apparently can be obtained just for the asking

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Received from the Sunday School Union, 57 and 5 Ludgate Hill, London, E.C., a Bible Picture Stam Album with 52 beautiful Bible lesson pictures o gummed paper ready for fixing in the Album; 6d. net by post 7d. The pictures are beautifully printed i colours with gilt border; they are nearly all illustra tions of the teaching of Jesus, and are so naturall drawn that they would be found to be of great use i Sunday classes of children in our own schools.

"Ragged-Staff Rhymes," by A. Sedgwick Barnard 6d. net. Cornish Brothers, Ltd., 39, New-street, Birmingham.

"Michael Servetus," by Arthur W. Fox, M.A. The Unitarian Penny Library (140), British and Foreign Unitarian Association, Essex Hall, London, W.C.

Mr. Barnard's "Rhymes" are expressive, graphic, and strong. They show keen imagination and considerable descriptive power. In the mouth of an elocutionist the longer pieces will make excellent dramatic recitals. "The Old Pit Shaft," "A Black Country Fragment," "Distemper," "And the Engineers" are clever, the last of these being a particularly forceful and pathetic description of the fate of the engineers down in the stokehold of the ship when it crashes into an iceberg. "Erica" is sweetly romantic; "My Neighbour's Cat" gives a bundle of pictures condensed in a few lines. "Not so very long ago" is funny, and concludes with the following lines:—

"We lived without the Daily Mail,
For news we paid a penny;
And Army air-ships didn't fail,
Because we hadn't any.
We managed then to live without
An army territorial;
We hadn't even seen a scout:—
That prodigy sartorial.
But now that time, who wisdom brings,
More knowledge has conceded,
We find we missed a-many things
We never knew we needed."

The Unitarian Penny Library has received a very useful addition in the sketch of "Michael Servetus," which gives in compact and convenient compass the main biographical particulars of the career of the great Unitarian martyr. The story of his life is most interesting, contemporaneous as it was with the era of Luther, Melancthon, Calvin, and other Protestant reformers. Mr. Fox uses clear and simple language, and succeeds without difficulty in carrying his readers along with unbroken interest through his narrative.

He is not unjustly severe upon Calvin's determination to get rid of Servetus by death, and wisely points out that some of the present successors of Calvin in the Church of Geneva are Unitarians. We owe so very much to our heroic predecessors that every means should be adopted to keep their memory fresh in our minds. Every Unitarian ought to be acquainted with the facts which Mr. Fox relates in this short biography of 34 pages, and every youth in Unitarian families and Sunday schools would do well to read it. The greatest source of weakness amongst Unitarians is ignorance of Unitarians and Unitarianism. Such literature as this penny tract is intended to remedy that defect by supplying the information in a cheap and convenient form. What is needed to prevent and to cure the shortcoming is that our people shall make plentiful use of the information which is made so easily accessible to them.

Central Postal Mission and Unitarian Workers' Union.

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

Miss Barmby reports to the Western Unitarian Union of Churches for 1913 that the postal mission work, of which she is secretary, was done mostly in the last four months, that replies to advertisements in the "Daily Citizen" had been very numerous and eager, and that 230 applications for literature had been received. A schoolmaster wrote: "Send me the tracts advertised on 'Hell'; I do not like children to be taught such a horrible doctrine." Another correspondent, "Will never forget some of the good things I have read in the pamphlets, they have awakened my interest. I have borrowed some books from a Unitarian preacher at Sheffield." Another: "I have read with the greatest pleasure 'The Unitarian Argument,' and 'Eternal Punishment'; it is the most spiritually satisfying literature I have ever read, and the religion I shall follow in the future"; another: "Many thanks for the lovely and easy reading books, which have removed some stumbling blocks." Another wrote: "I simply love to read them, and have given them to a friend."

Miss Barmby properly remarks: "These letters from working men, who have no money to buy, and no means of finding out where to obtain information, ought to appeal to us very deeply, and fill us with regret that we have let so many of them drift into a revolt against a Deity of the orthodox pattern without bringing before them the Unitarian conception of God." And she adds that already she had received 112 applications for literature in the early part of 1914.

In view of this great necessity of making our Unitarian Faith widely known it is somewhat of a sad reflection upon us that postal mission correspondents should have to inquire: "Is there a Unitarian Chapel in Bristol?" "Is there a Unitarian Chapel in Leeds?" And Miss Barmby rightly declares: "Certainly there is still plenty of work for the postal mission and the van."

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

OUR ANNIVERSARY MEETINGS.

We would remind readers of our Annual Meetings which are to be held at Essex Hall, London, on Friray in Whit-week, June 5th. We trust that all who are in sympathy and within reach of London will make an effort to attend. And especially would we appeal to all temperance friends who attend the other Whit-week meetings in London to make a point to be present at ours. There is great need for renewed consecration to the temperance cause on the part of all friends of progress and social reform, in face of the increasing expenditure upon drink and the many dangers resulting therefrom.

ANNIVERSARY SPEAKERS.

Among the speakers at our anniversary meetings on Whit-Friday will be Mr. H. G. Chancellor, M.P., and Rev. Dr. Crooker, President of the American Unitarian Temperance Society. Both of these are doing yeoman service for various kinds of social reform, and are eloquent advocates of the remedies they favour. Mr. Chancellor has made a unique place for himself in our national legislature and in the political life of England, and Dr. Crooker is widely known in New England as a writer, preacher, and speaker of considerable power. It will be a great opportunity to hear them.

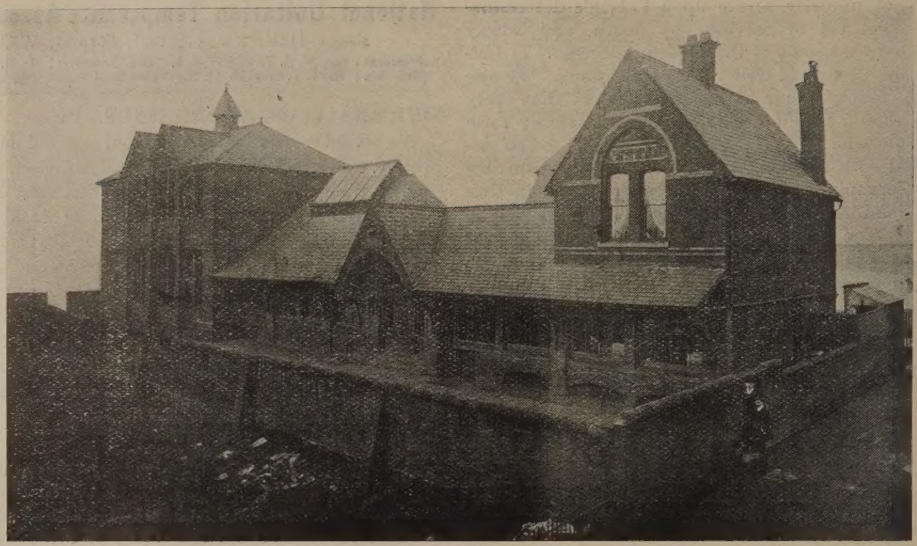
DOES EDUCATION SUFFICE?

Some social theorists who are either ignorant of, or will not recognise, facts constantly allege that where people are educated drink has no power. But every social worker knows that the ranks of the victims of the drink habit are constantly being recruited from among those whose early surroundings and education should have enabled them to know better. Painful proof of this is given by the reports of private inebriate homes, into many of which only the wealthier can get admission because of the cost.

Thus the Dalrymple Home for Inebriates at Rickmansworth recently reported 1,026 discharged patients of whom 60 per cent. were between 17 and 40 years of age, 40 per cent. being over 40.

The following particulars of the educational status of the patients is significant—242 were College folk; 728 were high class; 56 were elementary; total 1,026. Those intimate with the leisured and wealthier circles know how great a pest drink is in them.

Every human soul has the germ of some flowers within; and they would open, if they could only find sunshine and free air to expand in. I always told you that not having enough sunshine was what ailed the world. Make the people happy, and there will not be half the quarrelling or a tenth part of the wickedness there is. —Lydia Maria Child.



Chesham Unitarian Church, Bury.

The Chesham Unitarian congregation dates from October 28th, 1883. Just a year before that a Unitarian Sunday School was started in the Chesham British School with the assistance of the owner of the building, Mr. Alderman John Duckworth, who granted the free use of the building and himself paid the initial expenses. The school began with the desire of teachers of the Bank Street Sunday School to start a branch school. At the end of the first year of the school it was resolved to hold evening services for parents and elder scholars. Preaching supplies were engaged from October 28th, 1883, for six months, and after being suspended for the summer the services were resumed under Mr. T. Rodgers, of Manchester, and a congregation was formally constituted. The Rev. Henry Wheaton was invited, September, 1885, to become minister; he accepted and began duty on October 11th. In November the congregation was affiliated to the N. and E. Lancashire Unitarian Mission. Good progress was made, and there was some talk of a new chapel. Mr. Duckworth was so interested that he offered to build a chapel and hand it over with the school to trustees, if the congregation would raise an endowment fund of £1,000. But Mr. Wheaton's ministry terminated, and the endowment scheme made but little headway. The Rev. Alfred Lancaster was appointed minister, and a few weeks after Mr. Duckworth died—January, 1887. The chapel scheme collapsed. The strain of maintaining the congregation became too great. In June, 1889, Mr. Lancaster closed his ministry. The evening services were suspended, but a small band of devoted workers continued the scholars' services of Sunday School morning and afternoon. Services were resumed during the winters of 1896-7, 1897-8, with such success that the Rev. James Mason Bass, M.A., from the Unitarian Home Missionary College, was appointed minister, beginning September 25th, 1898, the N. and E. Lancashire Unitarian Mission having made a grant in aid of a minister's stipend. The Duckworth trustees offered their British School and adjoining plot of land for sale, and gave the congregation and Sunday School the option of purchase for £1,000. Through a determined effort of members and generous friends the purchase was made and the building vested in trustees "to be occupied and enjoyed as and for a place for the worship of God."

Steady progress has been made ever since. Mr. Bass proved himself to be a good organiser, an excellent man of business, and an effective minister. The Education Act of 1902 greatly increased financial difficulties, and it was decided to raise and invest £2,000. This sum was realised by means of a bazaar held in February, 1907, helped by the congregations and Sunday Schools at Ainsworth, Bank-street Bury, and Heywood. Four years later by means of a bazaar the Bank-street (Bury) and Chesham congregations raised £903 for the Jubilee Fund of the N. and E. Lancashire Unitarian Mission.

The present buildings as seen in the illustration are still used for a day school under the local Education Authority. The Chesham congregation has long felt the

Proposed New Church and School.

need of a suitable chapel, and is now attempting to raise money for the erection first of a chapel and afterwards of a new school adapted to the requirements of a modern Sunday School. The picture illustration here given shows the proposed new chapel and school as they will appear when completed, viewed from the Recreation Ground. The chapel will have a dome roof, and will accommodate 350 persons, and the school assembly room will seat 350, and will have thirteen classrooms, three rooms for infants, also convenient cloakrooms and lavatories. The plan is designed so that the chapel can be built first, and the main portion of the present building continue to be used for school purposes until funds permit the completion of the scheme. The estimated cost of the chapel portion is £2,600, and efforts are now being made to raise this amount so that building may be started as soon as the day school is closed by the Board of Education.

The list of ministers is as follows: Thomas Rodgers (lay worker), 1884-5; Henry Wheaton, 1885-6; Alfred Lancaster, 1886-9; James Mason Bass, M.A., 1898-1914.

The annual returns for 1913 show that there were 265 scholars on the roll of the Sunday School with 109 over 16 years of age, and that there was an average congregational attendance at the Sunday services of 80 in the morning and 99 in the evening. There is no doubt abundant scope in this part of such a populous industrial centre as the town of Bury for a strong and thriving Unitarian Church and Sunday school. In view of future possibilities as well as for present needs it is imperative that the Chesham Unitarians should be properly housed and equipped for their work. With such a creditable record behind them, and a great Faith to inspire them, they are sure to see the development of their cherished plans go forward to their ultimate completion and successful realisation.

SPIRITUAL LIFE.

We cannot kindle when we will
The fire that in the heart resides;
The spirit bloweth and is still;
In mystery the soul abides.
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

It is the office of this hour of worship to renew your vision of eternal truth, and to quicken your faith in supreme ideals. A minister of religion is a priest of the ideal; and he is unworthy of his office if he only preaches down to the level of his hearers' practice and his own attainments. —F. Walters.

PRAYER: In times of darkness teach us, O Lord, to be true before Thee and may we still keep our faith shining in the midst of darkness, the beacon light to guide us over stormy seas to a home and haven at last. Father, give us strength for our daily duty, patience for our constant or our unaccustomed cross, and in every time of trial give us the hope that sustains, the faith that wins the victory and obtains fulness of joy. —Theodore Parker.

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY

VI.—THE CHILD OUR GREATEST HELPER.

The work of education is rendered far more easy than would otherwise be the case by the fact that Nature has implanted in the child certain instincts which seem designed to aid in the development of the child's powers. In fact, we recognise that the school is not the sole educative factor, but that the child is engaged in educating itself—which education is termed "informal"—as opposed to the formal education of the school.

We must consider, therefore, what the nature of these "forces" is, for they are the teachers' greatest asset. We must look upon the child not as a passive recipient of knowledge, as a being whom we have first to keep still and then to load with information as to the exact length of a "Sabbath day's journey" or the exact modern equivalent of the New Testament penny. The child is primarily a fount of energy—physical and mental; all of which energy is being expended to one end—development. The teacher, therefore, who treats his (or her) scholars as "passive resisters" (as the children are sure to become under such treatment) has missed one of the greatest helps he (or she) could have.

These forces go by the name of Instincts. In this short space I can only deal with the chief and most marked of these, but (seeing that the subject is of such importance) I can but recommend the reader to procure Dr. Thiselton Mark's "The Unfolding of Personality," in which book this subject receives detailed treatment. The instincts of animals are highly specialised—that is to say they are directed to special ends. The instincts of man on the other hand are general in their nature—are not directed towards any particular objects—as will be seen more clearly later.

Let us take first that easily noted instinct of the child—curiosity. The child is curious not about any special object, but maintains its attitude of curiosity towards all the manifold, wonderful and highly interesting things around it. It is attracted (in its earliest days) by light—by shining objects. Later it is attracted by colour, and so on through life—although some persons—unfortunate persons—lose this instinct. Now the first result of curiosity is attention and interest. It is easy, therefore, to gain (not keep) a child's attention by means of this curiosity.

Then, again, we may take the instinct of imitation, which is responsible for the child's self education in the matter of speech. This, however—imitation—is a double-edged weapon—bad models are imitated as easily as (perhaps more easily than) good — a fact which the teacher will do well to remember.

Then, too, we must consider the instinct of Love—by means of which the teacher can do much, and without which no teacher could do anything. Children again are anxious to excel—and by skilful use of this instinct of emulation school may be made more interesting, and the child bestirred to greater activity and keener endeavour.

These instincts are of course psychological in nature. But (although I am supposed to be speaking of psychology here) I must refer to the child's instinct of physical activity. Those who have taken a healthy child out for a walk will know what a bundle of energy it is. It will pull you—forwards and backwards, will run on, run round, explore here and there, and so forth. Now the sole purpose of this energy is that the child's physical powers shall be developed. This easily understood fact must serve to indicate the general nature of instinct. With all this available — and apparently superabundant energy to expend is it kind of us to keep the child still? Now the available energy is not limitless, and is just as well expended in one direction as another—in arm exercise, leg exercise, or brain exercise for example. So that the child will be employed to advantage, whatever be the channel of expenditure of energy; but at any rate let the child do something. This is one (although a minor) reason for the importance of expression work. A further instinct which I will just note, and leave to the readers' consideration, is the play instinct—seen to great advantage in kittens and other members of the cat family.

The great thing to remember is simply this, that in the work of education our greatest helper, if we only realise it, is the child itself. The wise teacher will endeavour to read, and more important, think, about these instincts or educative forces in childhood.

Lesson Notes on Unitarian Doctrine.

(By Rev. J. Park Davies, B.A., B.D.)

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement VI.—"That THE TWO GREAT COMMANDMENTS are these: To love God with all the

heart and mind and soul and strength; and to love one's neighbour as oneself."

June 7th.—"THE DECALOGUE."

(Read: The Bible for Young People, vol. ii., ch. ix.) Scripture Reading, Exodus xx, 2-17.

1. During the second half of the last century our conception of the Bible was submitted to a drastic treatment. Critics fixed their attention first of all on the Pentateuch. As a result the belief that Moses was the author of the five Books in the form we now possess them had to be abandoned.

2. The attempt, however, which was made by some to relegate Moses to the realm of mythology or fiction has not been successful. After making full allowance for later accretions and embellishments we are still left with good reason for thinking that he was a real person, and that he played a unique part in leading the Israelites out of Egypt and uniting them in the worship of one God.

3. In this sense Moses may be regarded as the founder of the Hebrew religion, and it is also quite possible that he formulated the kernel of what developed later into the "Torah" or "Law" or "Instruction." Whether he actually wrote anything that is now contained in the Old Testament is not easy to decide. Probably the portion that has the best claim to such honour is that which embodies the so-called "Ten Commandments."

4. "Decalogue" has been adopted as heading for this lesson because it is more in keeping with the meaning of the original. They open, it will be observed, not with an injunction but a statement. Another point of interest is that the "words" are found in two places (Ex. 20 and Dt. 5). Some think they can trace even a third form in Ex. 34.

5. When we compare Dt. and Ex. we are impressed at once by certain differences. This is easily accounted for by the "documentary theory" of composition. Note particularly the reasons given for the observation of the Sabbath. Originally it is thought the "words" were all short. The main idea throughout is justice to man and fidelity to Yahweh.

June 14th.—"THE GREAT COMMANDMENT."

(Savage, pp. 72f.; Hall, Point 7.) Scripture Reading, Dt. vi., 1-15.

1. According to Mt. 22, 36, andMk. 12, 28, Jesus was asked which he considered to be the first or great commandment. This question was much discussed among the Jews of his day. Some said it was that relating to tithes, others sacrifice, others the Sabbath, or again circumcision. It is little wonder, then, that they wished to find out the opinion of this "new teacher."

2. It is instructive to note that Jesus in his reply did not quote directly from the Decalogue. What he did was to give the substance of the law in its entirety. They were all familiar with the "Shema" as the well-known declaration from Dt. 6 was called. It was repeated before every morning and evening prayer. It was thought capable of cooling the flames of Gehenna and of opening a way to the Bosom of Abraham.

3. Without forgetting details of local colouring it may be said that we have here a straight question and a plain answer. Mark also makes it quite clear that the only motive the scribe who put it had was to seek information. This gives the whole passage a genuine tone of sincerity, and what does Jesus tell us? That above all else stands the belief in the UNITY OF GOD.

4. But there was need for something in addition. The very devils, as the Epistle of James reminds us, may accept the same truth and shudder. The idea of Divine Unity at its best implies that we love God with all our heart and mind and soul and strength. Short of this the doctrine would be vain and barren.

June 21st.—"LOVE TO OUR NEIGHBOUR."

(Savage, pp. 113f.; Hall, Point 17.) Scripture Reading, Luke x., 25-37.

1. Jesus, Who "knew what was in man," was well aware that it was impossible to really love God unless at the same time one loved humanity. On this account he proceeded to supplement the first with a second commandment which he deemed of equal importance.

2. Again it is noteworthy that the passage is taken not from the Decalogue proper but from Leviticus 19 (v. 18), which taken as a whole is of a legalistic character. Still Jesus was not the first to draw this noble principle out of obscurity to the light of day. There is evidence to show that previous to his time love to man was placed side by side with love to God.

3. What was new in the teaching of Jesus perhaps was the expansion that was given to the meaning of "neighbour." Originally there is reason to think that the word meant no more than a fellow-Jew. For a similar sentiment we may compare Dt. xiv., 21. That doubt, however, had already been cast on such a narrow definition the question in Luke makes manifest. Then Jesus by means of one of the most striking parables in the New Testament pointed out once and for all that a true neighbour is the one who—whether Jew or Gentile—helps and loves his fellow-beings.

June 28th.—"MODERN APPLICATION."

(Hall, Point 49.) Scripture Reading, Matt. vii., 15-27.

1. It is important for us to remember that these two commandments are by no means obsolete. Nor have they lost any of their claim to priority. They embody a truth that is of a permanent validity. The religion of Jesus, as Unitarians understand it, is founded on these two principles, and we are his followers only in so far as we endeavour to carry them out in our life and character.

2. There is still need to proclaim the truth of the Unity of God. Unitarians stand alone in this country as a body of Christians who teach this idea without equivocation. Others who do not belong to our household of faith are in sympathy with our posi-

tion, and there can be no doubt that Christians generally are gradually getting nearer to the same standpoint.

3. We need also to give due prominence to this conception on its practical side. It is not sufficient to cherish it in our minds as a theoretical conclusion. We must learn to think of God in a purer, holier, more devout and affectionate manner. As the Supreme Being He demands the undivided service of our body, mind and spirit.

4. Finally we have to bear in mind the equally urgent duty to love our neighbour. A moment's consideration ought to make the most optimistic of us doubt whether we are doing this to-day. Unless we can establish throughout Christendom a higher standard of justice and equality than we have at present the commandment will be little more than a dead letter. And what is true of the second will also be true of the first. "He that loveth not his brother whom he hath seen cannot love God Whom he hath not seen." They stand or fall together.

Bible Problems.

(3) THE STORY OF THE FALL OF MAN.

Queries:—

1. Is the story of the Fall in Genesis 3 credible? and if not why not?
2. What is your opinion of God's part in it?
3. What would you say of the man and the woman?
4. Have you any criticism of the doctrine of knowledge, and of work, which the account contains?
5. Was it really a fall or a rise?
6. What bearing has the story on the infallibility of the Bible?
7. How do you account for the story?
8. What is its meaning?

ANSWERS INVITED.

The Unitarian Reason Why.

6.—WHY BELIEVE GOD IS A SPIRIT?

You believe that God is a Spirit. Can you explain why?

Yes, I think I can. By Spirit we mean an influence that is breathed upon us. This influence is everywhere. I believe that God is this all-pervading spiritual influence because only as a Spirit can he be everywhere. If he were confined in any material bodily form he would only be in one place and not everywhere at the same time.

Do you think, then, that when men strive to serve God they are serving an influence? that when they pray to God they are but praying to an influence. Is God nothing more than that?

More than that? Why that is everything. He is an Infinite Presence, moving, living, acting, everywhere, breathing upon, inspiring every living thing. An influence possessing mind that thinks, plans, and creates; with a will to execute; with feeling, affection, love. He is the infinite intelligence. Life is Spirit; thought is Spirit; personality is Spirit. Without Spirit there would be no bodily form. Spirit expresses itself in bodily form. God expresses himself in and through all bodily forms. A flower expresses a thought of God; it is a thought-form. Man is God's grandest thought, so far as we know, an expression of the Divine mind. But the bodily forms change and pass away. What becomes of them? They pass again into Spirit. All matter dissolves into Spirit. It is Spirit that makes matter and not matter Spirit. Science proves that, which means that experience proves it.

How then would you sum up your reasons why you have this belief?

In this way: I believe that God is a Spirit because Spirit only can be omnipresent. because Spirit alone endures and is imperishable and immortal; because Spirit is eternal Thought, Will, Love.

Memorial Sundays.

By A. D. TYSSEN, F.C.L.

June 7 is noted as the date of the passing of the Reform Bill in 1832; and the death of Robert Bruce, King of Scotland, in 1329; and of Goldwin Smith in 1910. It was also the day of the principal atrocities of the Gordon riots in 1780. and it is the traditional day for the presentation of the Flitch of Bacon at Dunmow in Essex.

June 14 saw the execution of Sir Harry Vane in 1662; and the death of Mary Carpenter, a memorable Unitarian, in 1877. It also witnessed the death of Colin Maclaurin, the mathematician, in 1746; that eminent man was dictating on his deathbed a passage giving his grounds for believing in a future life. A serious mutiny on the warships in the Thames, which occurred in 1797, was suppressed on June 14 in that year.

June 21 is marked with the death of Edward III. in 1377, and Robert Brook Aspland in 1869; and it was the day whereon, in 1611, John Hudson, the discoverer of Hudson Bay, was cast adrift by his mutinous crew, and was seen for the last time.

June 28 is marked with the name of S. Irendus, Bishop of Lyons, who is one of the most interesting of the early Christian writers. It was the birthday of Henry VIII. in 1491, of Rubens, the artist, in 1577, and of Jean Jacques Rousseau in 1712. It saw the death in 1801 of Francis Wheatley, who painted a vivid picture of the Gordon riots, which have been mentioned above under June 7. It was also the day of the Coronation of Queen Victoria.

A new Hostel for the (Unitarian) Pioneer Preachers has been purchased, No. 23, Highbury Place, London, and is named "Unity House." It was publicly opened on May 14th, when Rev. R. J. Campbell, of the City Temple, who founded the movement for the "New Theology" cause, and afterwards transferred it to Unitarian management, was one of the speakers.

Anecdotes and Illustrations.

WORDS AND ACTIONS.

When William Ellery Channing was a boy his father took him to hear a celebrated preacher, from whom the boy expected to hear great tidings from the unseen world. But instead of that he heard the usual Calvinism of the time, the decrees, the curse, the darkness, and the horror. Now William felt that all amusement and earthly business must be abandoned, and all people must set themselves to flee, and to help others to flee, from the wrath to come. "Sound doctrine, sir," said his father to some person, after service. "It is all true, then," said the boy to himself. His father whistled as they drove along, and when he reached home took off his boots, put his feet up on the mantlepiece, and quietly read his newspaper. "It is all untrue," now said the boy to himself. He had been, he thought, the victim of a lie, and from that moment he rose in freedom into the air of heaven to seek God for himself.

LOVE NEVER FAILETH.

In the fable the wind blew its fiercest blast to compel the traveller to take off his cloak, but it only caused him to draw it more closely about him. "I will show you a better way," said the sun; and he shone upon the traveller so bright and warm that the cloak was gladly laid aside. If we rail and storm against indifferent and selfish people they will close themselves against us all the more; but if we approach them with bright and cheery looks and kind words and make them feel the warmth of our friendship they will open their hearts to us; such is the power of kindness and love.

OVERCOMING EVIL WITH GOOD.

Euclid, a disciple of Socrates, having offended his brother, the brother cried out in a rage, "Let me die if I am not revenged on you one time or other!" To him Euclid replied, "And let me die if I do not soften you by my kindnesses, and make you love me as well as ever."

GOD IS MY SUN.

The sun does not shine for a few trees and flowers but for the wide world's joy. The lovely pine on the mountain tops waves its sombre boughs, and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sends forth his love in its brightness and its warmth not for any favoured few, but for all the universe of life! and there is no creature so poor or so low that he may not look up with confidence and say, "My Father, Thou art mine!"

THE DIGNITY OF MAN.

M. Boudon, an eminent surgeon, was once sent for by Cardinal du Bois, Prime Minister of France, to perform a very serious operation upon him. The cardinal, on seeing him come into the room, said to him, "You must not expect to treat me in the same rough manner as you treat your poor miserable wretches at your hospital of the Hotel Dieu." "My lord," replied M. Boudon with great dignity, "Every one of those miserable wretches, as your Eminence is pleased to call them, is a prime minister in my eyes." Thus it is that all men are equally sacred and precious. There is the divine nature in each, and every soul is of inestimable value.

FOREIGN MISSIONS.

Now that the Unitarians are realising that they have a world-wide mission, and that it is for them to go out to all the world with their reconciling and humanitarian faith, it is well to remember with what faith and under what discouragements orthodox missionaries have laboured. Carey and his compeers, the first English Baptist missionaries, laboured seven years before securing their first Hindoo convert. Judson toiled on for years without any apparent fruit of his labour, until the few churches which sustained him began to be disheartened. But he wrote, "Beg the churches to have patience. If a ship were here to carry me to any part of the world I would not leave my field. Tell the brethren success is as certain as the promise of a faithful God can make it." The mission commenced in 1814. In 1870 there were more than a hundred thousand converts. Our own missionaries in India, Japan, Australia, and New Zealand have not had to toil so long without result, and a great harvest will come.

GOD OUR FRIEND.

A visitor was entering the Cathedral of St. Nicholas at Friburg, Switzerland, and saw a notice upon the door requesting the prayers of the charitable for a youth who had died a few days before, fortified by sacraments of the Church; and inside there was a painting of sundry persons in the flames of purgatory, with a contribution box underneath, and this inscription: "Oh! rescue us; you at least who are our friends." How awful and horrible, to think God could be less a friend than human beings are; and that any professing Christians should have to be appealed to that they should rescue a soul from the wrath of God! How thankful should those people be who have learned a better doctrine of God, and who can think of Him as one of whom we have no cause to be afraid, and who is such a loving Friend to all the human race that He seeks the welfare of every human soul.

The Unitarian Van Mission began its work for this season on Monday, May 18th. The programme of fixtures includes the breaking of much new ground.

Mr. Ronald P. Jones, of London, was entertained as its guest by the Boston Unitarian Club, U.S.A., on April 29th.

Mrs. Helen Sarah Cross, of Canterbury, has bequeathed £100 to the Unitarian Home Missionary College, Manchester.

It is reported that the Rev. E. W. Lummis, M.A., who came some years ago from the Church of England into the Unitarian body, has now gone back again to the Anglican Communion.

The Wide World.

At the recent Annual Conference of the Unitarians of the Khasi Hills, Assam, India, held at Shillong, there were seven churches represented. It was reported that the Rev. J. T. Sunderland, D.D., recently in India, had not been able to visit the Khasi Hill Unitarians as he had intended, but has assured them that he will do so next year. It is proposed to establish a quarterly Unitarian Journal in the Khasi language. Resolutions of greeting were sent from the Conference to several British and American Unitarians, including Rev. W. Copeland Bowie, Miss Emily Sharpe, and the Editor of this "Unitarian Monthly." We wish our Khasi co-religionists every prosperity.

Professor Goldwin Smith and the Rev. Thomas Starr King were both of them Unitarians. And at different times both these men were asked to say what is the difference between Unitarians and Universalists. It is said that when at Oxford—long before going to Canada—Goldwin Smith had the query put to him, and he replied: "One thinks he is too good for God to damn; the other thinks God is too good to damn him." Starr King was once invited to be a guest at the annual festivals of the Unitarians and Universalists, held at Boston, U.S.A., within a few days of each other, and was asked to explain his apparent inconsistency. "There is no clashing whatever," said he. "Unitarians think they are too good to be damned, but Universalists think that God is too good to damn them." Now as Goldwin Smith was born in 1823 and Starr King in 1824, a correspondent to the "Christian Register" wishes to know which of these two first said this thing."

Dr. Wendte writes in his "Foreign Notes" to the "Christian Register" of the historic conference at Kikuyu, asking: "Of what real value is a federation of Protestants which accepts as its basis the Apostles' and Nicene Creeds, the "absolute authority of Holy Scripture as the Word of God" and "the atoning death of Our Lord as the ground of our forgiveness"? Is any revival of foreign missionary work in Africa to be hoped for from such an exhibition of mediævalism? And meanwhile, Islam, with its simple doctrine of one God, the Father, and all men brothers is sweeping the Dark Continent.

The TIMARU Unitarian Church, New Zealand, is an example of the kind of Unitarian attitude to be found in new movements in the colonies. Here are some quotations from its printed prospectus for April, May, and June:—

Tempori parendum—"We must move with the times."

"In the Love of Truth and the Spirit of Jesus, we unite for the Worship of God and the Service of Man."

"Adam and Eve and the Devil were driven from the Garden of Eden, not by an Angel with a flaming sword but by Darwin and his colleagues with that more potent weapon, a steel pen."

"Were there a God as you say
His love would have power over hell till it utterly vanished away;
But the God of Love and Hell together—they cannot be thought,
If there be such a God may the Great God curse him and bring him to nought." —Tennyson.

The following is a statement of some of the objects of Unitarianism as conceived by the Timaru Unitarians:—

OBJECTS OF UNITARIANISM

1. To teach that Ethics should be the outcome of enlightened reason, knowledge, and experience.

2. To teach that an action is moral when it produces the greatest amount of happiness to the greatest number of people. Man's highest good is bound up in his several relations with his fellowmen; he can therefore obtain true happiness only by acting so that the general sum of happiness is increased.

3. To claim as a right and duty, freedom of speech and thought without which there can be no real progress.

4. To wage war with superstitious Theology as the historic enemy of progress, and to teach a Rational Religion.

5. To advocate secular education for both sexes.

6. To plead for gentle treatment of domestic and other of the lower animals that minister to our daily wants and enjoyments.

Banded together in fraternal union, we seek to destroy superstition, to rationalize morality, to promote peace, and to devote to the service of suffering humanity the time, energy, and money that are now wasted in the service and worship of an imaginary anthropomorphic and vindictive God.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

An attempt is being made to establish an "Annesley" Church in Finchley-road, Frognal, Hampstead, London, amongst friends of the late Rev. Charles Voysey, in the hope that the effort may lead to the installation of the Rev. Ellison Annesley Voysey as its minister. Dr. A. D. Tyssen, M.A., will conduct services from May 24th to August 2nd.

In this connection Dr. Tyssen has issued an appeal for support along with Nos. 1 and 2 "Annesley Sermons," which have been preached by himself.

It is to be hoped that this effort will not increase the difficulties of the much needed work of our Unity Church at Quex-road.

No. 101 of the "People's Books," price 6d., issued by T. C. and E. C. Jack, entitled "Luther and the Reformation," is an excellently compact and very readable sketch of a great man and a critical time in European history. It is by Mr. Leonard D. Agate, M.A., son of the Rev. Dendy Agate, B.A

The Rev. E. W. Lewis, M.A., B.D., of King's Weigh House Chapel, London, who was co-worker with Rev. R. J. Campbell in the "New Theology" movement, and is a regular contributor to the Unitarian "Inquirer," has resigned his pastorate and salary of £600 a year to seek personal poverty and the simplest kind of life and do the work of a preacher at large, because he considers it wrong to take a comparatively high salary while so many people have to suffer extreme poverty. He evidently considers that evil social conditions are a challenge to the ministry, but they are no less so to men of other callings.

A sale of work at Walmsley Chapel, Egerton, Bolton, at Easter, realised £200; one at South Shore (Lytham-road), Blackpool, April 29th, cleared £72.

Bolton District Unitarian Sunday School Union held its spring conference at Astley, April 18th, when Rev. Dr. S. A. Mellor delivered an instructive address upon "Psychology in the Sunday School," urging the great importance of child study.

The annual conversazione of the N. Cheshire Unitarian S.S. Union was held at Ashton-under-Lyne, April 18th, when the Rev. J. Morley Mills delivered an address on Sunday School work.

At the annual meeting of the S. Wales Unitarian Society, April 27th, at Swansea, it was reported that while orthodox churches lament a decline in attendance at Sunday worship most of the affiliated churches of this Society have a happier record. A resolution appreciating the devoted services of Rev. John Davies during a period of over 50 years was passed.

Memorial services on the death of the late Sir Edwin Durning Lawrence, Bart., have been held in several Unitarian Churches in the London district, in which eloquent testimony was borne as to his great services to our Unitarian cause generally.

The Rev. W. J. Piggott, Stamford-street Chapel, Blackfriars, London, has commenced an open-air mission, which is to continue every week until the late autumn.

Anniversary collections at Astley £28, at Unity, Bolton, £43; at Mossley, £50; Halifax, £26.

The George Dawson Anniversary, held by the Waverley-road Church, in the Town Hall, Birmingham, May 10th, drew a crowded attendance in spite of unpropitious weather. The Rev. Gertrud von Petzold, M.A., was the preacher.

Mr. Leonard J. Russell, M.A., B.Sc., son of the Rev. E. T. Russell, B.A., Unitarian Missionary for Scotland, has received the degree of Doctor of Philosophy at the head of the Honours list, Glasgow University.

The Whit-week Anniversary Meetings at Essex Hall, London, at which Unitarians foregather from all quarters, bid fair to be most interesting and inspiring.

MINISTERIAL CHANGES: Rev. A. Golland, M.A., has received farewell presentations at Ipswich, April 23rd, on removing to the ministry of Bell-street Mission, London; Rev. Dr. S. A. Mellor has concluded his ministry at Warrington to enter upon his work at Hope-street, Liverpool; Rev. A. Lancaster has been appointed minister to the Abbey Chapel Congregation, Tavistock; Rev. J. Morgan Whiteman has resigned at Chatham, and accepted appointment to the Hurst-street Domestic Mission, Birmingham; Rev. R. P. Farley has received farewell presentations at the Bell-street Domestic Mission, April 30; Rev. Wm. Agar has concluded his ministry at Sidmouth and received presentation at farewell meeting, April 30; Rev. Dr. E. Thackray, M.A., B.D., Huddersfield, has accepted appointment to Stand Chapel, Whitefield, Manchester; Rev. Geo. S. Wood, Manchester College, Oxford, is appointed minister to Taunton.

DEATHS: Mrs. D. Thompson, Liverpool, April 10th, 68; Mrs. T. A. Cockroft, Boston, Lincs., April 14th, 38; Sir Edwin Durning Lawrence, Bart., London, April 21st, 77; Miss Annie Blackburn, South Crofts, Nantwich, April 19th, 49; Miss M. L. Clarkson, Leeds, May 1st, 83; Mr. H. Oliver, Stockport, May 2nd, 24; Mr. William Taylor, Macclesfield, late of Manchester, May 7th, 67; Mr. Rupert Potter, London, May 8th, 81; Mr. J. H. Forrester, J.P., Birmingham, May 5th, 75; Colonel Thomas Phillips, Aberdare, May 15th, 70; Mr. James McCullough, Ballyhemlin, interred May 17th; Mr. H. M. Bruce, Bournemouth, May 14th.

PROVINCIAL ASSEMBLY

of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

ANNUAL MEETING

Wednesday, June 24th, 1914, at

Cross Street Chapel, Manchester.

SERVICE at 11 a.m. Preacher: The Rev. G. A. Payne, of Knutsford. Supporter: The Rev. J. H. Weatherall, M.A., of Bolton.

Luncheon at 12-30 p.m., in Lower Mosley Street Schools, 1s. each.

BUSINESS MEETING at 2 p.m., in the Memorial Hall, Albert Square.

Tea at 5 p.m., in Lower Mosley Street Schools, 1s. each.

EVENING MEETING at 6 p.m., in the Memorial Hall. G. W. RAYNER WOOD, Esq., J.P., in the chair.

Speakers: The Rev. R. Travers Herford, B.A., the Rev. Dr. S. H. Mellone, M.A., and Dr. George Jessel, M.A.

H. E. DOWSON.
N. ANDERTON. } Hon. Secs.

National Unitarian Temperance Association

ANNIVERSARY MEETINGS

ESSEX HALL, LONDON,
FRIDAY, 5th JUNE, 1914.

Annual Business Meeting, 4-30 p.m. Reports: Election of Officers and Committee. Public Meeting, 7-15 p.m.

AFTERNOON TEA, 6 P.M.

President: Rev. W. G. TARRANT, B.A.

Speakers: Mr. H. G. CHANCELLOR, M.P. Rev. Dr. CROOKER (President of the American Unitarian Temperance Society). Mr. T. M. CHALMERS, M.A. Miss HARRIET M. JOHNSON. Rev. RICHARD NEWELL; and others.

THE SUNDAY SCHOOL ASSOCIATION

(FOUNDED 1833)

Essex Hall, Essex Street, Strand, London.

ANNIVERSARY MEETINGS

Tuesday, 2nd June, 1914.

ION PRITCHARD (President) in the Chair.

CONFERENCE at 10-45 a.m. on "Sunday School Institutions."

LUNCHEON at the HOLBORN RESTAURANT at ONE o'clock. Tickets 2s. 6d.

At 3 o'clock an Address will be delivered at ESSEX HALL by

Mr. FRANK ROSCOE, M.A.,

late Lecturer on Education, and head of the Training College for Men in the University of Birmingham.

Subject: "METHOD IN SUNDAY SCHOOL TEACHING."

PRESIDENT'S ADDRESS AND BUSINESS MEETING at 4 p.m. Afternoon Tea at 5 p.m.

Essex Hall, Essex Street, Strand, W.C. T. M. CHALMERS, Hon. Sec.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING

Essex Hall, London, Wednesday, June 3rd, at 3 p.m.

Mrs. W. BLAKE ODGERS, President, in the Chair.

Speakers: Mrs. OWEN CROMPTON, Adelaide, N.Z., Mrs. S. MARTINEAU, and others.

Unitarian Publications—FREE!

The Development of Liberal Theology in England. J. Estlin Carpenter.

The Transient and Permanent in Christianity. Theodore Parker.

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